

# CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

### RELIGIOUS CONFIDENCE.

"The Lord is my Shepherd, I shall not want."

When the son of Jesse, the sweet Psalmist of Israel, broke forth in the melodious strains of the 23d Psalm, his harp must have been touched by the influences of the divine Spirit. He delighted to dwell upon the goodness of that God, "who is good unto all, and whose tender mercies are over all his works." How often did the pious aspirations of his soul breathe forth the tender mercies of him, "who is gracious, and whose mercy endureth for ever." How consoling, how animating was the reflection, that he had the Lord God of Israel, for his shepherd! Here is a theme which may exercise the thoughts of every intelligent being; a theme in which we may celebrate the grace, mercy and goodness of that divine Being with whom there is forgiveness, and upon whose promises the desponding and afflicted spirit may safely rely. The period when the Psalmist was expatiating in the highest notes of praise of his heavenly shepherd; that being who had promised to be his guide, his protector; his throne, he was obliged to leave and take shelter upon the desolate cliffs of the mountains of Lebanon. Then the reflection was naturally brought to his mind, when exposed to the infuriated rage of his enemies, the defenceless situation in which he was placed, and he no doubt felt like the timid lamb, when exposed to the fury of more cruel animals, the necessity of seeking the protection of his faithful shepherd, who was abundantly able to supply all his wants. His affections and hopes rested upon God, to that source above he looked for protection, to him alone to have his faith established, his hopes invigorated, and his love increased. Full of confidence he could exclaim, "the Lord is my shepherd, I shall not want."

If this pious Psalmist could put such unlimited confidence in the goodness and love of his Creator, how much greater reason have all who are indulged with the far more glaring rays of revelation, to rely upon the same unfailing source of goodness. The scriptures are presented to the mind accompanied with the fullest historical evidence. They shed a heavenly lustre around their divine original; the doctrines and precepts which were imparted by the blessed Saviour, are salutary and holy, completely adapted to the wants of frail, sinful man. Rivers of consolation do they shed forth on this vale of tears, and open the brightest prospects of plenty in an eternal world. Can guilty, frail, miserable man place his hopes upon a more sure foundation than upon

that heavenly Shepherd who can supply all his wants for time and for eternity? It is not necessary at this time to advance a single argument to prove the frailty and the helplessness of man. His mortality has been daily presented to our minds; his frailty has been in the most striking manner proclaimed in the sighs that have issued from the bosoms of the children of disease and misfortune. Is it in the power of poor, frail erring man, to control the uncertain and capricious course of human wants? Is it in his power to ward off the shocks of disappointments, the encroachments of disease upon his mortal frame, to avoid the perplexities of life and the lashes of adversity? Alas! wretched, thrice wretched would be the destiny of man, if he could not cheer himself with the hope that he was under the guide and keeping of that Almighty Shepherd who never slumbers nor sleeps. Truly animating is the thought, to every pious mind, that God orders and controls the events of life, to subserve purposes infinitely benign and merciful. This fact the scriptures fully present to our mind. "The Lord God omnipotent reigneth," and "of him, and through him and to him are all things." Righteousness and equity are the habitation of his seat; mercy and truth go before his face. Discard from the universe the agency and providence of God, and what becomes of man? he then is the sport of unrelenting chance, the victim of despair. When disease is wasting his frame, and sorrow and care and poverty and disappointment staring him in the face, where can he look for succour? to what being can he look for relief? whose protection can he invoke upon, whose arm rely for support? Desolate and dark are the prospects of that soul who has not confidence in that God, who is the shepherd and guide of all our ways, the superintending Ruler of all events, the everlasting Father and friend of man. And how often is God represented as the enemy of man, and one who has doomed them to everlasting despair.—Directly the reverse was the belief of David, and all the inspired writers of the scriptures.—Not a page of holy writ, which is not rich in the assurance of God's goodness and mercy. How amiable and affecting does God present his attributes to his intelligent offspring. He represents himself as our Father, who loves his children, who knows that we are but dust, and has redeemed us to himself, by the death of his Son. He represents himself under the endearing appellation of a shepherd, guiding and defending us from ten thousand dangers, seen and unseen, and restoring us to his everlasting fold. Could we be assured that through this vale of tears, there was a friend, an almighty friend on whose love, power, wisdom and goodness we could confidently rely; could we be assured that there ever was with us an infinitely merciful and all-powerful shepherd to shield us from danger, this assurance would raise our desponding thoughts and animate us through the most gloomy scenes. This as-

surance would induce us, when surrounded by dangers, when our fondest expectations are frustrated, our worldly prospects laid waste, and all our joys buried in the dust, to fly to that heavenly Shepherd who is always ready to protect us. We shall not want, if we have the Lord God of Israel for our shepherd; relying by faith on the God of our salvation, every gloomy thought is hushed in silence; every sorrow alleviated, and every affliction divested of its sting. "If the Lord be our Saviour, we shall not want: if the Lord be for us, who can be against us? The Lord is my light and salvation; whom then shall I fear?" The sacred writings unfold to us the counsels and will of God, as it respects the duty of man; they display those great and precious promises that will make man partaker of the divine image, and inspire him with triumphant and unfailing hope. Shall all these precious promises of God's mercy be disregarded in the present life? Shall the scriptures of truth and salvation, those immortal lights to man, be cast aside? Shall we reject what the wise and good of every age have appreciated as the most precious gift of God to man? No. Let our confidence rest upon the great Shepherd and Bishop of souls, who has made known to us his perfections and will, his purposes of mercy through his Son, the glory and happiness of a future state. Can we expect to be saved by our own righteousness? We need a better righteousness than our own, even that righteousness which cleanseth from all sin. To the cross of Christ we must look for salvation. We must disclaim all self-righteousness, all dependence upon ourselves, or upon our own strength to will or perform. As believers in Christ, we should cultivate the virtues of the christian character. Then should we look upon our fellow-creatures with an eye of affection, as beings originating from our common Father, and redeemed by the same blessed Saviour.—Let the language of the pious Psalmist be constantly before us. And possessing such confidence in the impartial goodness of God, we may triumphantly exclaim, "the Lord is my Shepherd," in life, "yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

A\*\*\*\*.

FOR THE CHRISTIAN TELESCOPE.

### NO. 2.—CALVINISM DISPROVED!

Secondly.—According to our arrangement, we are now to *disprove Calvinism* by St. Paul's words, with which our first communication is headed for this express purpose: and we affirm, also, that this is not the only passage which we might have produced to prove our point, as we do not find even a single one from the commencement to the very conclusion of the Bible, which says one word about *endless misery*. We do not consider our opponents so wise, so evangelical, so gifted with the Holy Ghost, nor such can-

did reasoners upon doctrines of Theology, as was St. Paul: for what can be more plain and easy than his words from Philippians?—He there says, “that at the name of Jesus, every knee (*pan genu*) should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue (*pasa glossa*) should confess that Jesus Christ is Lord to the glory of God, the Father.” When we seriously consider these words of St. Paul, how can we evade the just and final conclusion of their proving (without doing violence to the language,) the *universal salvation* of mankind? What less can they mean? By what rule of *exegesis* or interpretation, can we make St. Paul to mean differently from what he has here explicitly stated: Observe, kind reader, St. Paul says, “at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth.” Now we would ask, what other place is there in the *whole universe*, that can be named, where there are or will be intelligent beings, who will not bow the knee at the name of Jesus? Not only does St. Paul mention the bowing of every knee, in heaven, earth, and under the earth, but goes on without the least qualification of his subject, and says, “that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.”

Those of “every tongue” are the same as those of “every knee;” hence, if every rational creature in heaven, earth and under the earth, are brought to bow the knee and to confess with the tongue, as it is stated; what room is there left for the damnation of a single being! Where will the people live who are destined to inhabit *hell*, when every knee is bowing and every tongue confessing Christ to the glory of God, the Father? Another thing for consideration is in the expression “to the glory of God, the Father.” can any one suppose and be consistent, that it would be to the glory of God, the Father, for any one, or for many to endure eternal misery.—Can misery be considered a synonymous term with glory? Can glory be transformed into misery—or, is there any definite meaning to glory? It is a fact, according to this portion of scripture, that every person in creation is to participate a share of this “glory;” then, we ask, what connexion has it with misery? Here seems to be a very great difficulty to solve, if eternal misery be true; as it would be somewhat curious and singular, to think that the *damned in hell*, and the *blessed in heaven* should express the same kind of glory in an immortal state, for only one kind of glory is mentioned. You, who are believers in *endless woe*, ought to consider how this plain declaration of inspiration agrees with your “new process of reasoning” with respect to “pardon!”

Again, why did Paul say every knee should bow and every tongue confess, if he had ever thought that eternal misery were true? For if eternal misery be true, the words we have been commenting upon are not true. The expression every knee and every tongue must undeniably, embrace the *whole universe*; if it does not, the word every has no meaning to it; this is clear and decisive. To illustrate our ideas a little further, we will look in the 9th verse of the same chapter; it there says, “Wherefore God hath exalted him, and given him a name which is above every name.” What does the word every mean here?

Does it suppose or even imply, that there is any created being above the name of Christ? If this be not allowed to be true in this verse, then, the same word in the next two verses cannot be allowed to be rightly understood in a *limited sense*. Every does not spell *part*, no more than all does; and either word, as well as many passages of the scripture containing universal expressions, would never have been used in a *limited sense*, if it had not been “by a new process of reasoning.” This “new process of reasoning,” at the present day, we know is much in vogue, and much harped upon, which makes the minds of many of the orthodox party “so uneasy,” because there are others, who do not coincide with their inconsistent and absurd views; but, can read, search, and interpret the scriptures, and understand them without the aid of their multifarious commentaries.

Any thing of a religious nature, which does not comport with your standard of holiness, is considered “unclean and corrupt,” and for such there is no chance for pardon, while retaining their belief, and are not hardly worthy to be styled a part of God’s creation. But your high, self-sounding religion may terminate, not only with “solemn trifling,” but with the fulfilment of the words of Christ—“He that exalteth himself shall be abased.” We have no exalted opinion of such people, “who thank God that they are not like other men,” when they themselves do no better than those do whom they deride, scorn, and exclude from the kingdom of heaven. We may ask, “what do ye more than others?”

Further, God made us as well as you, and we do not know but that we make as good use of our time and talents; and although we do not consider ourselves better judges between good and evil, yet we do consider that we are as capable of judging and deciding for ourselves as you are. We do not mention these things by way of boasting. No! God forbid. For we all live on the same globe, we all have received our understanding from Him who created us, and he has bestowed upon us such mental gifts as he sees most fit and proper; we partake of the common allotments of human life, passing through adverse as well as prosperous scenes, and hope we are not unmindful of our kind Benefactor in any situation in which divine Providence has or may place us, and why do people try to make a line of distinction, when there is, morally speaking, no difference, except in their own estimation. Your own party contains as great a variety of characters as any denomination, and why is this? Ah! you ought to remember the words of our Saviour—“He who is without sin,” is at liberty “to cast the first stone.” The whole human race are sinners, and many are “desperately wicked;” but, He who made the vessel of dishonour, can, of the same lump, make a vessel of honour, and in “due time all will be ransomed.”

Thus far we have pursued this subject, and briefly proved, we think, from St. Paul’s own words, without resorting to any “new process of reasoning,” that the doctrine of Calvinism is hereby fairly *disproved*, and that Universalism is unequivocally substantiated on the “Rock of Ages!” When we reflect on the real tendency of Calvinism, it reminds us of the words of the moral poet, when he says,

“Oh! there are some

Can trifle in cold vanity with all  
The warm soul’s precious throbs; to whom it is  
A triumph that a fond, devoted heart  
Is breaking for them—who can bear to call  
Young flowers into beauty and then crush them!”

In our next we shall make some further remarks on this head.

R. C\*\*\*\*

Middleboro’, Feb. 9. 1826.

FOR THE CHRISTIAN TELESCOPE.

#### ORTHODOX ASSERTIONS.

It has become so fashionable at the present day for orthodox ministers, and others, to make assertions and to impose them upon the weak credulity of their hearers as truths, and that too without the least regard to their own characters as men, or as christians, that we should not be greatly surprised to hear from their lips a total denial of the validity of all testimony, whether of scripture or of reason, in order that their own assertions may be taken in proof of some favourite point in their extravagant and inhuman schemes of interminable misery. We have been so often called upon either to read or to notice assertions of this nature, devoid of all proof, as they are of all reason, that they have become somewhat familiar to our ears, and we pass them by as the weak and idle vagaries of disordered minds, alike undeserving of censure as they are of admiration. And in the present instance it is with no small degree of reluctance that we call the attention of our readers to the following language, which was recently made use of in a sermon, by a certain gentleman in this town, and which for blind and arrogant presumption far exceeds any thing of the kind which has ever fallen beneath our notice:

*If an Angel were to come down from Heaven and say that all men will be saved, we should not be bound to believe it.*

*The Philosophy of the present day teaches the education of all men. They say, that it shall be well with the wicked.*

Were the present instance one of common occurrence, we should have passed it by unnoticed, but as it is, we should deem it a gross neglect of duty not to bestow upon it a few remarks. For when an individual who steps forth from the common ranks of life, to embrace the high and responsible station of a Minister of Christ, under pretences of a peculiar sanctity of character, and a great regard for truth, so far forgets himself as to descend from the dignity of his sacred office, to become the willing engine for the slander and misrepresentation of those who may chance to differ with him in sentiment, it becomes the indispensable duty of every lover of truth and of good order to expose his conduct to the world, that others may not become the victims of his duplicity.

What could be the feelings of the gentleman while making use of the above language, we know not, and shall therefore leave our readers to draw their own inferences from his words: but of one thing we are certain, had a Universalist made use of such language, he would have been branded with infamy and disgrace by the very sect of which the gentleman claims to be a member, if not by the gentleman himself; such is the persecuting spirit of their doctrine. But does it appear less exceptions-



ble in him than it would in a believer of universal salvation? We think not. In either case the language amounts to nothing more or less than a *total disregard of the truths of divine revelation*: for if the gentleman deems himself so infallible as to deny the evidences of a *direct and special revelation* from God, in order to favour his peculiar sentiments, what would he not deny for the same purpose? Surely, he would not stop here, he would deny the word of God itself, and brand his Saviour as a base impostor, could he by that means prove his opinions correct. And indeed if he is really so infallible as he pretends to be, why does he not lay aside his Bible altogether? Why does he not deny the mission of Christ? Nay, why does he not deny the existence of God himself, and set up his own opinions in their stead? Of what use could the Bible be to such a man? Better by far had he remained till the hour of his death ignorant of it, than to use it as a mere instrument in his hands to be *warped and winded* just as may suit his absurd and heterogenous opinions. Of what use could the mission of Christ be to such a man, if more blind and arrogant than the Jews themselves, his words are not to be accredited, but when they are *squared and plummed* to his misshapen ideas? And of what use could the belief of a God be to him, if more wilful than the wandering savage, he looks upon his every word and action with dread and abhorrence, and presumptuously embitters every merciful trait in his character by ascribing to Him, *his own inhuman schemes of barbarity and revenge*? Let this would-be Rev. gentleman open his Bible and turn to the 21st chapter of Revelation, where, if he has never read before, he may now read the words of the Angel to St. John: let him draw a line between his *own character* and that of the *Revelator*, and if he does not blush for shame, it will only be because he is lost to all sense of feeling, and has become as hard as the marble, and as cold as the heart-chilling doctrine which he advocates. Will he pretend that St. John was justified in believing the words of the Angel who appeared to him, and declared the salvation of all men; that God would "*wipe away all tears from their eyes, that there should be no more death, neither sorrow nor crying, neither shall there be any more pain*"? Will he pretend that the Revelatee was *weak and credulous* in believing what the Angel declared? Or will he pretend that *he was not bound to believe it*, whatever it might have taught? Oh! Shame! Shame, where is thy blush? How long shall the character of God be debased by such blind arrogance and presumption?

But this gentleman is but a sample of the sect to which he belongs, who have been for years, and are now so clamorous in charging Universalists with wresting the scriptures from their true meaning to favour their sentiments; and if we have *heretofore* deemed them sincere in the charge, we now blush for them that we are undeceived, and that henceforth we are to attribute it to the same cause we do the gentleman's denial of revelation, viz—*to favour their own views*; and let not the gentleman charge us with a want of charity in so doing, since we have his own conduct for a precedent.

What the gentleman means by the "*Philosophy of the present day*," we know not; unless it be that the

doctrine of Universal salvation is the mere chimera of the imagination. But if so, we have only his assertion for the fact, which while he continues to deny the validity of revelation, he cannot expect us to receive as proof. Let him look to his own doctrine; let him compare its mysteries and absurdities with the oracles of divine truth; let him reason upon them by any species of "*Philosophy*" which he may choose, and if he does not rise from his studies a *more reasonable creature* than when he sat down; we hope at least, for the honour of human nature, he will be *less presumptuous one*. But of one thing we are glad to hear even from him, that the "*Philosophy of the present day*" is *universal salvation*. We rejoice in the truth of this remark, and hope that the mists of error, superstitious bigotry and blind presumption may be dispelled from the mind of the gentleman, as fast as they are now dispelling from the world.

But the gentleman says, "*they* (the Philosophers or Universalists) *say that it shall be well with the wicked*." But who did the gentleman hear make this or a similar assertion? When was it asserted? Let him point out the man, the time, the place and the proof, and we will give credence to his words. But let him not suppose we will take his bare assertion for the fact; neither let him suppose that we are to be imposed upon so easily as are his credulous hearers. We want the proof, and until that is produced we shall consider ourselves perfectly justified in believing this gentleman *with all his sanctity* a willing calumniator, and shall consider his assertions as devoid of truth as they are evidently worthy of contempt. But, this cannot be done, we dare assert that the gentleman never heard a Universalist make this remark; but on the contrary he has frequently heard it asserted, that "*the way of transgressors is hard*." There is *no peace to the wicked*," and that "*he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons with God*." Does the gentleman believe *more than this*? If he does, he believes it as he does many other things, without the least support from the Bible or from any other source "*but his fears or his wishes*."

He may still charge Universalists with encouraging licentiousness by promising life to the wicked; he may still charge them with "*preaching peace, when there is no peace*;" but let him look to himself; let him look to his doctrine; and see which is the most licentious. Let him see whether that does not encourage licentiousness by teaching "*that it shall be well with the wicked*;" that a man may live in sin for four score years, repent at the instant of death, and receive none of the punishment which God has denounced against the wicked! Let him look at his own conduct, which teaches that no truth is too sacred to be denied, if contrary to his self-interested opinions; and let him then, if he can, reiterate his assertions.

#### HOPE.

Hope! O thou gentle, soothing pow'r,  
How kind thy beams appear;  
Thy voice can charm the darkest hour,  
And check affliction's tear.

Cheer'd by thy smiles, my heart can bear  
The burdens of her grief;

Thy pow'r can soften ev'ry care,  
And give the soul relief.

While anchor'd far within the veil,  
Where faith has fix'd her eye;  
Though furious storms my bark assail,  
My comforts shall not die.

Though borne on ocean's wildest waves,  
Or plung'd in gulfs below;  
There is an arm of pow'r to save  
From each impending woe.

A Saviour's name can cheer the heart,  
Where hope her vigils keep;  
Bid sighs and fell despair depart,  
And eyes forget to weep.

Then give me Hope, I ask no more,  
Through life's bewilder'd way;  
'Twill anchor on that peaceful shore  
Of unobscured day.

D.

#### SELECTIONS.

*Give us money or our Bible and Missionary, Education and Tract Societies, must soon be abandoned and die.*

FROM THE (N. Y.) OBSERVER.

Messrs. Editors,

What must be done? The United Foreign Missionary Society, the United Domestic Missionary Society, and the American Tract Society, at this moment need at least TEN THOUSAND DOLLARS each, to enable them to meet the responsibilities which the Christian public have warranted them to assume.

The Lord has put this money into the hands of his people, and were they disposed, it might all be raised in a single day. And no doubt a much larger sum *would* be raised even in this city, if every Christian felt as that man in a neighboring state did, who after having obligated himself to pay \$1,000 to the American Board of Commissioners for Foreign Missions, mounted his horse, and rode more than fifty miles to pay an additional sum of \$450. That man, though he lived and died in obscurity, and never possessed at one time more than \$5,000, seemed to have some very correct ideas of the proper manner of replenishing the treasury of those Societies which are designed to spread the gospel. When he heard the call of his Saviour, (for money) he did not wait to hear it repeated by men, but knowing his master's will, he immediately performed it. Happy for our world if it were so with every Christian. Then would the money, which is expended by these Societies in collecting funds, be otherwise appropriated, and the men who are employed in this laborious and thankless service, might lift up their voices and proclaim the gospel on heathen ground.

But this service must be performed or these Societies must die; and they must meet the expense so long as men refuse to come and *bring* their offerings to the Lord, (viz. their money.) The present state of benevolent feeling in our country is such, that if there were no special exertions made to keep it alive, and to increase it, it would soon become extinct; our Bible, Missionary, Education and Tract Societies must soon be abandoned. And what Christian could endure the thought of seeing these Institutions, which are the glory of our country—the safeguard of our civil and religious rights abandoned? (for want of money)—Institutions which bear the impress of heaven, and whose great object is to guide men to that holy place—an object which the reason and conscience of every man approves (an absolute falsehood)—an object, the full importance of which we can never ascertain. With this object before us, and fixing our eye upon the last command of our Saviour, we repeat the question, What must be done? (if you do not give us your money!!)

Shall we write to the Missionaries at the West, that the *man* they loved, and who loved them and

the missionary cause, is dead? (for want of money) Shall we tell them to communicate this mournful intelligence to the little immortals who have begun to hymn the praises of God, and then bid them adieu? (for want of money) Shall the wilderness which has begun to bud and blossom as the rose, be left again to echo the war song of the savage and the howling of the wolf? (for want of money) Shall we tell those who inhabit the waste places of our Zion that another year, and still another year, must roll round before they can hear the sound of the gospel? (for want of money) Must we tell the thousands and tens of thousands who are calling for religious Tracts, that another generation must go down to the grave before they can be supplied? (for want of money) that Christians are under a kind of necessity of spending hundreds and thousands every year for their own personal gratification, before they can do any thing to circulate these heralds of truth? Such a story would be painful indeed, both to him who tells, and him who hears.

## REMARKS.

The above language is really shocking and blasphemous, and we are constrained to believe that every honest and reflecting person will view it in this light. Money is substituted in the place of Jesus Christ, and relied upon as the principal or only means of spreading his gospel. The principles of Simon Magus were never more conspicuously displayed than in the above article, and it is a reproach to the writer, as well as the Editors for publishing it.

We challenge any person to bring forward proof from the New Testament to warrant or support this begging system. It cannot be done; it is in direct opposition to the very letter and spirit of christianity. Christ and his apostles so far from pleading in such language for money, absolutely forbid it: and this was done that his kingdom (which he says is not of this world) might be established by his spirit alone, without the least dependence upon gold or silver, or any thing of an earthly nature.

The advocates for these unscriptural and popular schemes now find it necessary to make the most fervent appeals to the public to keep their cause from sinking. Indeed they openly declare, that if people will not give them money, these institutions must sink and die.

This is a plain, positive and undeniable proof, that they are not founded by God; if they were agreeably to his word, the gates of hell could never prevail against them. But it is very true as asserted, that if the public would refuse to lend them aid, and would not give them a single dollar, their foundation which is built upon the sand, would tumble to ruin, and sink into oblivion, as one day will most assuredly take place.

After concluding the above remarks, we were favored with a number of the "Observer," containing the above article with the following strictures.

## RAISING THE WIND.

The following paragraph from the New York Observer, of the 18th ult. assumes a bold and daring cast.

"What must be done? The United Foreign Missionary Society, the United Domestic Missionary Society, and the American Tract Society, at this moment need at least Ten Thousand Dollars each, to enable them to meet the responsibilities which the Christian public have warranted them to assume."

Wherein I would ask, has "the Christian public warranted" the erection of stately edifices for the transaction of business incident to such societies, or for speculative purposes? look at the splendid palace of the American Bible Society in Nassau-Street, and the one now finishing at the corner of Spruce-Street, for the Tract Society, and then say, whether real Christians can countenance so extravagant an expenditure of their funds. Do they pretend to tell the public that all this is done by private subscription, and that the monies collected for such institutions are alone directed for gospel purposes? Non-sense.

The frequent and ingenious schemes resorted to in order to drain the purses of the weak-minded and credulous part of the community, is in my opinion abominable in the extreme, and calls loudly for some interference to check the rapid strides now making.

The whole article is of a nature well calculated to outrage the feelings of any man, whether Jew or Gentile, Turk or Christian. It is another indirect attempt to blend church and state. The author relates a tickling anecdote of a man (crazy I presume) "in a neighbouring state," tells us that "those institutions are the glory of our country," "the safeguard of our civil and religious rights," and that they "bear the impress of Heaven," &c. In fact, it is only necessary to peruse the article to become completely disgusted with the writer's sentiments. Will this renowned advocate of the above Societies inform the world if the following circumstance were achieved through funds collected by religious paupers?

By what means did the gospel of Jesus Christ obtain countenance, by force of arms or the influence of wealth?

Was the Holy Spirit paid a price for descending upon the Son of God at his baptism?

Did St. John anticipate a remuneration for the privations he endured in proclaiming the coming of his Lord and Master?

Did the Saviour of mankind authorize an acceptance of the precious metals for propagating his gospel? further than "take with ye neither scrip nor purse?" Has the power of God become so weakened that it is necessary for us to assist in maintaining his authority over the universe?

Of whom do we read in Holy Writ of ever accepting money for services rendered but Judas Iscariot?

Was the conversion of St. Paul, effected by "Ten Thousand Dollars?"

Is it necessary for us in this enlightened age to exhaust our funds for the support of indolent persons who have obtained religious orders, or for the distribution of the sacred volume among those who pawn it for a glass of liquor or suffer it to lie neglected?

And is there a member in this community, divested of bigotry, superstition, or pharisaical principles that dare lay his hand upon his heart, and declare before the Omnipotent Being, that he believes the Bible, Missionary, and Tract Societies, are designed to promote the real cause of God and benefit the human race, and not intended more to advance sectarian principles?

## QUESTIONS.

The following inquiries are seriously urged for the consideration of all the candid. If Calvinism be true, or if God ordained part of our race to eternal bliss, and passed by the rest, ordaining them to eternal wrath for the exhibition and praise of his vindictive justice, what provision has he made for their salvation, or how can he sincerely preach the gospel to them? After this plain statement of the case it will not do to say the perdition of the non-elect depends on them, for if the ordination of Heaven do not render events certain, they must forever remain problematical. If by ordaining the unelect to eternal ruin God have not done all he could to insure their misery and render it perpetual, it is asked what more he can do, that will evidence greater strength of purpose, or more ardent desire for their endless damnation? If God have given proof of his almighty and interminable hatred of the reprobate how can they have a more bitter enemy than he is or a friend that will do them any good? As they come into life under the wrath and curse of an omnipotent adversary, without a friend in the universe who can render them the least service and with the certain prospect of weltering eternally in a lake of fire and brimstone, what can render their condition more awful, or their existence a heavier curse? Should a rational and satisfactory reply be given to these questions, it will be most gratefully received by the writer of this article, who has long sought for the truth, and who would gladly accept it from any quarter.

## THE FANATIC.

Among the many curious anecdotes which Whitlock relates respecting Cromwell, the following is not one of the least characteristic: Oliver, it was well known, appeared in favor of the fanatics of that day, but he did not like to be taken any liberties with. "There was," says Whitlock, "a secret expedition about to sail, and one of those fanatic preachers waited upon Oliver and wished an audience, and which was granted: and when before Oliver, he stated that the Lord wished to know where the secret expedition was going: Oliver answered, the Lord shall know, and thee shall go with it, and he rang the bell and ordered him on board the fleet."

## BEAUTIFUL ALLEGORY.

Happiness and virtue are twins, which can never be divided; they are born and flourish, or sicken and die together. They are offsprings of good sense and innocence, and while they continue under the guidance of such parents, they are invulnerable to injury and incapable of decay.

## MARRIED.

In this town, on Sunday evening, by Rev. Mr. Edes, Mr. Albert Field Dyer to Miss Amey Ann Ellis, only daughter of Mr. Cyrus Ellis.

On Thursday evening, by Rev. Mr. Pickering, Mr. Christopher Vaughn, to Miss Ruby Ann Briggs, all of this town.

In Pawtucket, Mr. Ebenezer Young Basset to Miss Saloma Ann Manchester.

## DIED.

In this town, on Monday last, of a lingering consumption, Mr. Henry Child, aged 25 years.—Modest and unassuming, his principal virtue was manifested in a "meek and quiet spirit." A firm believer in the Abrahamic faith, he endured a long sickness, with uncommon fortitude and resignation, "trusting in the living God, the Saviour of all men, specially of those that believe."

Remember thy Creator, God;  
For him thy powers employ;  
Make him thy fear, thy love, thy hope,  
Thy confidence and joy.

In Taunton, Mr. Elisha P. White, son of Mr. Benj. White, aged 21 years.

In St. Augustine, 17th ult. Dr. Samuel Robinson, formerly of Attleborough, Mass. aged 43.

## PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION, THE  
UNIVERSAL RESTORATION.

Exhibited in four Dialogues between a Minister and his Friend: comprehending the Substance of several real Conversations which the author hath had with various persons, both in America and Europe, on that interesting subject,—chiefly designed fully to state, and fairly to answer the most common objections that are brought against it from the scriptures. By ELHANAN WINCHESTER. To which is prefixed, a Brief Account of the Means and Manner of the Author's embracing these Sentiments, intermixed with some Sketches of his Life during four years.

Conditions.—The work will be printed on a handsome small pica type, and fine paper, making a volume of about 300 pages, neatly bound and lettered, at One Dollar. Those who transmit the pay for four will be allowed every fifth copy gratis.

CHARLES CROCKER.

Boston, January, 1826.

Subscriptions received at this office and by S. W. Wheeler.